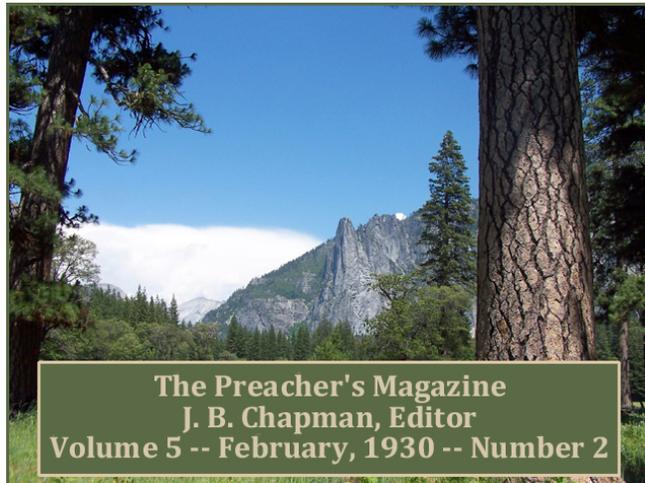


Copyright Holiness Data Ministry -- All Rights Are Reserved For This Digital Publication, And Duplication Of This DVD By Any Means Is Forbidden. Also, Copies Of Individual Files Must Be Made In Accordance With The Restrictions Of The B4UCopy.txt File On This Disc.



THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

February, 1930 -- Volume 5 -- Number 2

A monthly journal devoted to the interests of those who preach the full gospel, published monthly by the Nazarene Publishing House, 2923 Troost Ave. Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

* * * * *

CONTENTS

- 01 -- The Ministry Of The Hard Pull -- J. B. Chapman
- 02 -- The Preacher In Study And Pulpit -- J. B. Chapman
- 03 -- The Stewardship Month -- J. B. Chapman
- 04 -- Editorial Notes -- J. B. Chapman
- 05 -- The Sabbath In Scripture And History -- By Horace G. Cowan
- 06 -- Great Preachers That I Have Known -- By A. M. Hills
- 07 -- Studies In The Sermon On The Mount -- By Olive M. Winchester
- 08 -- Hints To Fishermen -- By C. E. Cornell
- 09 -- Illustrative Material -- Compiled By J. Glenn Gould
- 10 -- Stewardship As A Pulpit Theme -- By J. G. Morrison

11 -- The Minister's Vacation And Sabbath -- By L. E. Grattan

* * * * *

01 -- THE MINISTRY OF THE HARD PULL -- J. B. Chapman

A pastor writes that he has had a good "hard pulls" in his efforts to many preach lately, and that he has been tempted to discouragement because he has seemed to be shorn of power and wanting in liberty. And his words describe my own experience in a good many instances during the last thirty years. I have had an "off day" right in the midst of a period of unusual freedom in preaching, and I have had periods of days and weeks when I seemed to fight the air one time after another. Perhaps these periods of dullness are not necessary in the preacher's life - there

may be some preachers who do not experience them. However, I question that there are many preachers who are "always at their best."

But I am not interested in comparisons -- not even in analyses. I think we would all prefer a consideration of what to do in these times when preaching is irksome and unsatisfying. As for myself, the best thing I have ever done at one of these times is to "press harder than ever." I have studied harder, prayed more, humbled my soul more completely and made the strongest "efforts" in the pulpit in times like this. I have not

always found immediate deliverance; I have not always experienced something in the nature of a crisis when escaping from one of these dry places. But so far I have always pulled out in some way and at the expiration of a longer or shorter time, and this is why I venture these few words of personal testimony and experience.

In the beginning of my ministry I preached a number of times before I found any conscious unction, but I drove on in the hope of finding this unction, and my faith and efforts were rewarded. And what I have done in the "dry times" since is not unlike the first experience, hence I believe this is one way to do it. Let the preacher who is passing through a desert time not take to accusing himself or to condemning others. Let him, above all else, exercise patience and employ perseverance. Let him put forth his very best and most sincere efforts in preparation and in delivery and in exhortation. Let him take especial care in these dry times not

to preach too long, for besides wearying the people, it will try his own temper and tend to discourage. Let him put his best thoughts into his sermons and give them the best force he can while praying and waiting for the unction and power of the Spirit to come again upon him. And if he will do these things, my experience is that he will not only come out into a wide place by and by, but that he will bring from that period of hard pulling some of the finest gems which his heart and mind will ever produce. In this, as in every good work, "Let us not be weary in well doing; for in due season we shall reap if we faint not."

* * * * *

02 -- THE PREACHER IN STUDY AND PULPIT -- J. B. Chapman

The relation between the preacher's study and pulpit is and ought to be very close and very vital, and this relationship is revealed in both the content and delivery of the sermon. The preacher who is indolent in the study will be scattering and "flat" in the pulpit. The preacher who is obsessed with notions of superior scholarship in the study will be conceited and inflated with a spirit and tendency toward innovation in the pulpit.

In the preface to his published sermons Wesley says, "I have thought I am a creature of a day passing through life as an arrow through the air. I am a spirit come from God, just hovering over the great gulf till a few moments hence I am seen no more. I want to know one thing, the way to heaven -- how to land safe on that happy shore. God himself has condescended to teach the way; for this very end He came from heaven. He hath written this down in a Book. Oh, give me that Book! At any price give me the Book of God! I have it! Here is knowledge enough for me. Let me be a man of one Book. Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read this Book, for this end: to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I-lift up my heart to the Father of lights. Lord, is it not thy words? 'If any man lack wisdom, let him ask of God.' Thou givest liberally and upbraidest not. Thou hast said if any be willing to do that will he shall know. I am willing to do; let me know thy will. I then search after and consider parallel passages of scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God and then the writings whereby, being dead, they yet speak. And what I thus learn, I teach."

This method in the study is at once both simple and profound, and the sermons of the preacher who follows such will be likewise -- and this is the highest compliment that can be paid. Answering a critic, Wesley declared he used a plain, direct style from choice, not from necessity. He put the emphasis of his preaching on the right points. And you know a preacher's emphasis is almost as important as the matter of his message, for a false emphasis distorts truth until it becomes error.

To Mr. Furley, Wesley said, "You are a Christian minister, speaking and writing to save souls. Have this end always in your eye, and you will never designedly use any hard word. Use all the sense, learning and time you have, forgetting yourself and remembering only that those are the souls for whom Christ died, heirs of a happy or miserable eternity."

Too many sermons speak more of the process of their discovery and development than of their results and purpose -- the atmosphere of the pulpit is made "stuffy" by currents too pungent with the odor of the study. Let us read again

the method of Wesley in sermon preparation to see if there are not suggestions there for us.

* * * * *

03 -- THE STEWARDSHIP MONTH -- J. B. Chapman

Last year some churches set apart certain months as Stewardship months. With some it was November. With some it was December. But it seems to us more in keeping with the idea of putting the things of God first that this month should be one of the earlier ones of the year. The Church of the Nazarene has set February, and although The Preacher's Magazine goes to many ministers of other churches, it occurred to us that all will appreciate some special material on this important theme. If not convenient to use the material during the current month, there will be a time during the year when it will be needed.

Preaching on money is a delicate matter always. But often it is easier for the preacher to do it if others are doing it also, and if he is being asked to do it by leaders in his church. Someone has said that Jesus said more about money than any other one thing. This was because money is a snare to many and a possible means for doing good to all. In summarizing the responsibilities of men we have often remarked that laymen are easily exercised over the failure of preachers to preach. And yet there is just as great obligation on laymen to give as on preachers to preach. This fact is forcibly brought out in the twelfth chapter of Romans.

How often are laymen heard to remark that "It is money every time you turn around." But suppose the time should come when money would not be needed and giving it would want entirely every element of worship and service: would not conscientious religious men regret to see it so? During the Stewardship Month perhaps the preacher can help his people to appreciate the privilege of making "friends by means of the mammon of unrighteousness." Perhaps he can help them to feel and know that this is to them an open door for doing good, and that this is the reason there are so many adversaries; for none can dispute that it takes grace and continued effort to be a good, liberal steward of the means God has put into our charge.

In the homiletical department we are presenting some suggestions which we think will prove to have worth. In the instances where Stewardship Month is being observed, pastors will doubtless preach from two to four times on the general theme, and they will on one of the Sabbaths take special care to distribute their denominational literature on the subject. A real program of stewardship education continued for several weeks will do more to help on with the finances of the church during the year than any other thing that can be done -- experience has demonstrated that. In many instances preachers and churches try to organize their financial program without first building a good foundation in the consciences of

their people. In this as in everything else, there must be a willing and ready mind before there can be any worthwhile accomplishment.

We suggest to every pastor that he try the Stewardship Month idea this year. During this time preach on tithing and distribute literature dealing with this special phase. Do this, perhaps, the first Sabbath. Then come on with other phases of stewardship. Do not conclude with some sort of a money drive. This will nullify much of your efforts. Be patient. Do not commit the people in such a way that they can feel you have taken advantage of the psychology you have created for them. Trust God and be content with imperceptible results so far as financial results are concerned. But be assured you will have results. Not only during the special month, but in succeeding months, you will find it easier and pleasanter to carry out your plans and programs for the spread of the gospel.

But money is only one phase of stewardship, and the emphasis you give to the responsibility of the Christian as God's trustee will show forth in a deepened spirituality. It is the law of God in nature and grace that he that soweth bountifully shall also reap bountifully. If you can get a goodly number of your people to acknowledge themselves as stewards of God and to prove this by careful tithing of their income and by the supporting of the cause of God with liberal offerings as they are able, you will also have a spiritual people who will appreciate the church more because they are investing so much in it. Do not be afraid to stir your people up on their responsibility and their privileges. If you can help them here, you will also help their prayers and their joy in the service of God.

*** * * * ***

04 -- EDITORIAL NOTES -- J. B. Chapman

Describing a great preacher, Bishop Candler said of him, "The pulpit was his throne. He was no posturer nor phrase-maker. He was no novelty monger. He dealt in the staple doctrines of the gospel; he was no peddler of homiletic notions. With calmness and humility of manner he announced his text and proceeded to expound it in the plainest and simplest English. There was no effort at display nor straining after effects; but as he proceeded his mind began to glow and his words to burn. Doctrines were fused to a white heat; light and warmth were communicated to the hearts of his hearers; saints were comforted; sinners were convicted; penitents were converted; the Holy Ghost fell upon all; the people met the Lord, and going away said, 'Behold how our hearts burned within us as he talked with us by the way.'"

Read L. E. Grattan's article in this issue of The Preacher's Magazine and begin soon to plan to make the most of your vacation.

It is probably almost as easy for a preacher to read too much as to read too little. I hear that one famous preacher reads a book every day. But I have been

experimenting of late on holding myself to finish one good sized book, or two, if they are not so large, every week, and for me this seems to be about right. Some of these books I buy and mark and keep; others I borrow and read and return in the shortest possible time. For a while I utterly refused to borrow books, lest I should fall into the error of failing to return them; but I have decided that it is good character training to tax the mind and conscience with some matters like this, and so I borrow books and return them personally or mail them to the owner, and tonight (Saturday) I do not have a borrowed book in the house.

The author of "A Preacher's Confession" which appears in this issue of the Magazine thinks there are other preachers who could "make confessions" which would help others as well as themselves. And if such is the case, we shall be glad to print a series like this if our readers will send us the material. It is a delicate suggestion, but since the author of this first "confession" says he has other confessions to make when other brethren open their hearts, we take courage and pass the suggestion along. Names of writers in this department will not be printed, but we want to know who the writer is in each case.

We are enjoying a splendid response to our request to subscribers to renew early and to endeavor to send the subscription of some brother preacher along. And it's not too late to respond to this yet. Get your neighbor preacher to give you his subscription and send it along. even if you have already sent your own renewal. Subscriptions can be ordered commenced with the January number, and this will keep the volume full. We need five hundred subscribers within the next sixty days. If the Magazine has helped you, perhaps it will help some other preacher -- tell him about it.

* * * * *

05 -- THE SABBATH IN SCRIPTURE AND HISTORY -- By Horace G. Cowan

The Third Day He Rose Again From The Dead

In the treatment of the above topic the realm of controversy is entered, differences of opinion in regard to the resurrection from the dead having led to acute disputation in the field of Christian polemics. The question under discussion here is not, however, Did Jesus actually rise from the dead? for that has been debated for nineteen hundred years, with doubt and denial on the one side, and the calm assurance of faith on the other, and the day remains with those who confidently say, "The Lord is risen indeed." And it is not whether the first or the seventh day of the week shall be observed as the Sabbath; that has been in dispute for some hundreds of years, and shall be fully considered in succeeding chapters; but the question now demanding attention is, On what days of the week did the crucifixion and resurrection of our Lord occur?

The general belief of the Church through nineteen centuries is that Christ was crucified and buried on Friday, and arose from the tomb on Sunday morning. Good Friday and Easter Sunday are observed extensively in the Church in commemoration of these events. For more than eighteen hundred years no voice was raised, no pen moved in opposition to those days. The testimony of literature is that from the day of the resurrection to the last third of the nineteenth century the Church universal consistently held to the belief that the days of the crucifixion and resurrection of Christ were Friday and Sunday.

In 1860 Rev. James Augustus Hesse, Archdeacon of Middlesex, England, delivered a series of eight lectures at the University of Oxford, on the Bampton Foundation, which were afterwards published in a volume of over 400 pages, including extensive notes, entitled Sunday: Its Origin, History and Present Obligation a work of wide research and deep scholarship, in which he reviewed the opinions and doctrines concerning the observance of Sunday as the Lord's Day, or Christian Sabbath, from the days of the apostles to the date of his lectures (1860), and in no instance did he find any divergence of view on the days of the crucifixion and resurrection of Christ from the universal belief of the Church.

In 1862 Rev. James Gilfillan, of Scotland, published The Sabbath Viewed in the Light of Reason, Revelation and History, With Sketches of Its Literature. His investigations covered every phase of Sabbath doctrine and practice up to the date of his publication, and nowhere did he discover any view expressed in favor of any other days for the crucifixion and resurrection of our Lord than those universally received, viz., Friday and Sunday.

In 1865 Robert Cox, of Scotland, published an exhaustive work on The Literature of the Sabbath Question, in two volumes, at Edinburgh, in which he gave the names of 320 writers on the Sabbath, from the first century to the close of the eighteenth century, with the titles of their books or tracts, and with extracts from their writings covering more or less extensively every phase of Sabbath controversy to that date. He reviewed, also, the Sabbath controversies of the nineteenth century up to the date of his treatise (1865), giving the positions taken by a host of writers (the number not counted) of that century, on every view of the Sabbath question then prevalent; and no writer, whether apostolic, sub-apostolic, Patristic, prior post-Reformation, Roman Catholic, Protestant, Anglican, Puritan, Continental, Jewish, or any other persuasion or residence, gave in his writings any note out of harmony with the general belief of the Church that the crucifixion occurred on Friday and the resurrection on Sunday.

The three writers named are among the outstanding authorities on the Sabbath question in the English-speaking world, and represent three different schools of thought on that question, viz., the Church of England, the Scottish Presbyterian, or Puritan, and a liberal Scottish and English view. Although differing on modes of observing Sunday and the divine requirement for the day, yet their united testimony shows that when they wrote, and up to the last date given, 1865,

there was no controversy over the days of our Lord's passion and resurrection. No one had expressed any different view, no one seemingly had thought of any different days on which it was possible that Christ was crucified, buried and rose again except Friday and Sunday. This is the verdict of history through nearly nineteen centuries, an unbroken tradition of the Church, sustained by the literature of the Christian centuries, that the two great events upon which the faith of the Christian world is centered occurred on Friday and Sunday.

If this is error it is one that involves the entire Church for nearly nineteen hundred years, and carries with it the observance of Sunday as the Lord's Day or Christian Sabbath. If an error it does not, however, jeopardize the salvation of those who believe it, and has been and is held by those whose faith and ardor in Christian doctrine and practice have been most marked through the centuries. But if it may be ascertained that it rests on well-established facts, then the testimony of the Church in regard to the true days of the passion and resurrection of the Lord is in harmony with the purity of her faith and the strength of her zeal for its propagation.

The first discordant note in the belief of the Church concerning the days in question was struck by Rev. A. H. Lewis, a prominent leader of the Seventh-day Baptist Church, who advanced the theory that the crucifixion took place on Wednesday and the resurrection on Saturday, or the Sabbath, as he preferred to call it. Concerning this he said:

"About 1865, the writer published the proposition that Christ's entombment occurred on the evening of the fourth day of the week, and his resurrection before the close of the Sabbath, and not upon the first day of the week. The proposition met with a storm of criticism by some, and careful consideration by others. This interpretation has gained ground steadily, until the highest authorities in New Testament criticism now support it" (Biblical Teachings Concerning the Sabbath and the Sunday, by A. H. Lewis, 1888).

Who the "highest authorities in New Testament criticism" are, who support Dr. Lewis' view, does not appear, except for some quoted in his book, and it is not certain that they give his theory entire support. It has never been made the shibboleth of any sect or denomination of Christians; even the Seventh-day Baptists, who revere the memory of Dr. A. H. Lewis as one of their former great leaders, do not as a church stand by his theory, though individuals in it may do so. The Seventh-day Adventists do not accept this theory, and it has not gained a notable number of adherents in any of the churches.

R. A. Torrey, well-known evangelist and Bible teacher, formerly associated with D. L. Moody in evangelistic work, and with the Moody Bible Institute and other schools of similar design, was one of the best-known advocates of the Wednesday-Saturday theory, which he expounded in his book, Difficulties and Alleged Errors and Contradictions in the Bible, about 1907. Other writers on the subject are G. W. Winckler, of Toronto, Canada, who about 1924 put out a booklet with the title, The

Day of the Crucifixion and Resurrection, in which the Wednesday-Saturday theory was advocated; Samuel Thomas, of Indianapolis, Ind., whose tract, Crucifixion and Resurrection of Christ: Was He Crucified on Friday or Wednesday? is without date; and Eugene Charles Callaway, of Atlanta, Ga., who in 1901 issued a booklet, entitled, The Harmony of the Last Week,, which reached a fourth edition in 1929. Mr. Callaway is today the foremost advocate of the Wednesday-Saturday theory, and was prominently brought into public view a few years ago through the medium of The Sunday School Times, which published a series of articles by him, entitled, The Harmony of Passion Week. Mr. Callaway claims the honor of original discovery of the new interpretation; that is, he was not led into it by reading the works of others, but intuitively through his own study of the Bible.

Dr. Torrey, in a letter to the writer shortly before his decease, admitted having heard of the theory from others, with incredulity at first, but after study of the subject accepted it; he did not, however, remember the titles of the books on the subject he had read, and referred the writer to The Sunday School Times, from which paper no information was obtainable. There is also a theory that Christ was crucified on Thursday, and rose again on Sunday, the leading proponent of which seems to be Rev. James Gall, of London, England, in a booklet, entitled, Good Friday.

The arguments in favor of Wednesday and Saturday as the days of the crucifixion, burial and resurrection of Christ are substantially alike in all writers who advocate that theory, however they may differ in thought and expression. They all begin with what is termed Christ's prophecy of the length of time he would remain in the grave, viz., "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40), and claim that if this was not strictly carried out, and our Savior in the sepulcher of Joseph of Arimathæa for seventy-two hours, it questions his veracity and makes him a false prophet. This cannot be allowed, of course, but the writers mentioned have no way of explaining the matter except by moving the crucifixion forward to Wednesday and the resurrection to Saturday evening.

In taking this position they ignore the well established principle in biblical interpretation that no doctrine may be established on one passage of scripture alone, but that all the texts and passages bearing on the subject must be considered. There are twenty-three texts in the New Testament which refer to the length of time our Lord was to remain in the grave, and Matthew 12:40 is but one of them; allowing for repetitions in the synoptical Gospels, it is yet three times recorded by them that Jesus said he would rise again "the third day," viz. (Matthew 16:21, 17:23, 20:19; M.ark 9:31, 10:34; Luke 9:22, 18:33). And there were five occasions when five different witnesses, including the risen Jesus himself, testified to his resurrection on "the third day," after the event (Luke 24:7, 21, 46; Acts 10:40; 1 Corinthians 15:4).

The meaning of the scriptural expression, "the third day," is clearly revealed by a number of passages in the Old Testament. When the ten sons of Jacob presented themselves to "the governor over the land" of Egypt to buy food, who was no other than their brother Joseph whom they had sold into bondage in Egypt, Joseph at first treated them as spies and demanded that in proof of their claim to be honest men merely seeking relief from famine, they, or one of them, should be held captive by him while their brother Benjamin should be brought to Egypt. "And he put them altogether into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God" (Gen. 42:17, 18), Joseph did not wait until three full days had expired before he delivered to his brethren his ultimatum, but on the last of the three, "the third day," made known his demand. This may be illustrated, as follows:

1st day, Monday, 0 a. m, Joseph's brethren put into ward;

2d day, Tuesday, 9 a. m., 24 hours have elapsed ;

3d day, Wednesday, 9 a. m., 48 hours have elapsed, and Joseph makes known his demand of his brethren.

If Joseph had waited for the completion of 72 hours from the time he had his brethren locked up, it would have been Thursday, the fourth day.

In Leviticus 7:15-17 and 19:5-7 the law for the eating of the peace-offering is given, the latter being quoted as the more concise: "And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire." The "third day" in this place was the day after "the morrow," which was the second day of the eating. The remains were burned, not after the expiration of 72 hours, but on the "third day." The table above will illustrate this proceeding also.

In Numbers 29:12-38, a seven-day feast is provided for, with burnt-offerings on each day, the number and kind for each day of the feast . being prescribed. The first day of the feast was the fifteenth day of the seventh month, on which certain offerings were to be made (verses 13-16); "and on the second day" (verse 17), "and on the third day" (verse 20), similar offerings. The "first day" and the "second day" were not allowed to expire before the offerings were made, and similarly "the third day," which was number three from and including the fifteenth day of the month, the first day of the feast. It was about forty-eight hours after the offering of the first day that the offering on the third day was made, and not seventy-two hours, which would have reached the same hour on the fourth day.

When David had fled from king Saul, and Jonathan was seeking the welfare of David, the latter said, "Behold tomorrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third

day at even" (1 Sam. 20:5). "And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or the third day . . . if it please my father to do thee evil, then I will show it thee, and send thee away" (1 Sam. 20:12, 13). The story of the tender love between Jonathan and David further reveals the fact that "when the new moon was come," which was the first day of the month, the feast was kept, and David's seat was empty, for he had hid himself in the field. And "on the morrow, which was the second day of the month," David's place was still unoccupied, and king Saul made inquiry about him. This was the "third day" of which Jonathan had spoken, the day after the morrow of the day on which he and David had agreed upon a plan for acquainting the latter with Saul's attitude toward him. If it was anywhere from three to six o'clock in the afternoon when David met Jonathan, and they talked over the situation, then twenty-four hours would have passed on the afternoon of the first day of the feast, and forty-eight hours to the same hour on the second day of the feast, which would have brought David's hiding in the field to "the third day at even."

When Rehoboam came to the throne of Israel the nation was on the verge of revolt, the ground of which was the grievous service and heavy yoke which Solomon, his father, had laid upon the people. With Jeroboam as their spokesman they came and asked that the new king ease the burden. His reply was, "Depart ye for three days, then come again to me . . . So Jeroboam and all the people came to Rehoboam the third day" (1 Kings 12:5, 12. See also 2 Chron. 10:5, 12). In this instance "three days" and "the third day" evidently mean the same thing as in the case of the peace-offering, the offerings on "the third day" in the seven-day feast, and "the third day at even" of David's hiding in the field, the day after the morrow of the day on which the event started.

When the fate of the Jews in Shushan and throughout Ahasuerus' kingdom hung in the balance through the plotting of the wicked Haman, and when Mordecai had urged queen Esther to take the initiative in a counter movement for the preservation of the lives of her people and her own, she returned this answer: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish . . . Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house" (Esther 4:16-5:1). Evidently, Esther's demand for a three days' fast in her behalf was fully accomplished on "the third day," the day third in order from and including the day on which it was commenced. Any other calculation would make it the fourth day, and this would apply, also, to the third day in the incidents of Rehoboam and David.

These examples, which by no means exhaust the list, from the law and the history of Israel, bear witness which may not be impeached, when language is used in its obvious and consistent sense, that in the biblical usage "three days" and "the third day" express the meaning of the completion of an event on "the day after

tomorrow," using a modern expression to measure time from the first day to the third.

That this is the sense in which the Church has always understood the Scripture record of the burial and resurrection of our Lord is evident; and no interpretation to the contrary was ever suggested until an advocate of a seventh-day of the week, or Saturday, Sabbath, entered the plea, believing it, no doubt, to be the truth, but using this new teaching for the purpose of discrediting Sunday as the day of rest and worship among Christians. The later defendants of the Wednesday-Saturday theory are principally Sunday keepers, having apparently failed to see that if their teaching is correct the logical sequence is that Sunday must be abandoned as the day of rest and worship. All those who, on the contrary, believe that Sunday is to be sacredly kept as a day of cessation from ordinary work, a day of bodily and mental rest, and a day for lifting up the soul to God, therefore a true Sabbath day, will stand by the historic creed of the Church: "I believe . . . in Jesus Christ his only Son our Lord: who . . . was crucified, dead, and buried . . . The third day he rose again from the dead."

* * * * *

06 -- GREAT PREACHERS THAT I HAVE KNOWN -- By A. M. Hills

No. 11 -- Rev. A. C. Dixon

I find very little in the Pasadena public library to help in preparing this article. I am impressed with the fact that it is deficient in ministerial biographies. One book that might have been helpful was out of the library this morning. However I find in Cyclopædias the main facts of his life. His parents were Rev. Thomas and Amanda Elizabeth McAfeel Dixon. He was born July 6, 1854, in Shelby, North Carolina. He was graduated from Wake Forest College, North Carolina, 1875. He studied one year in Southern Baptist Theological Seminary and was ordained in the Baptist ministry in 1876 at twenty-two years of age. He held pastorates at Chapel Hill and Asheville, North Caroline, till 1883. Filled the pulpit of Immanuel church, Baltimore, M,d., from 1883 to 1890. He then held the pastorate of Hanson Place Baptist church, Brooklyn, New York, 1890 to 1896. His next pastorate was in Ruggles Street Baptist church, Boston, Mass., 1896 to 1901. About the next five years the Cyclopædia did not tell us. We may be sure he was preaching, for that was in the very prime of his ministerial life, and his next call was to Moody church, Chicago, in 1905 to 1911. That was one of the most important congregations in the nation and we may be sure no idler was ever called to that soul-winning church to follow Dr. Torrey. I heard Dr. Torrey say from his pulpit that they had one thousand conversions a year in that church. So one can easily see what kind of preacher Dr. Dixon was; to follow the famous Dr. Torrey in a pastorate of five years. He then was called to the Metropolitan Tabernacle, London, England, the church founded by Charles Spurgeon and to which he ministered for thirty years until his death. While Spurgeon lived, it was the most famous pulpit and church audience in the world,

numbering six thousand people. No one but a great preacher could have filled that pulpit for eight years.

Returning to this country he had a pastorate with the University Baptist church in Baltimore, Md., until his death, June 14, 1925, a few days less than seventy-one years of age.

He published a volume of sermons: "Milk and Meat," 1893; "Heaven on Earth," 1896; "Lights and Shadows of American Life," 1903; "The Christian Science Delusion," 1903; "Present Day Life and Religion," 1905; "Evangelism, Old and New," 1905; "The Young Convert's Problems," 1906; "Destructive Criticism vs. Christianity," 1910; "The Bright Side of Life and Other Sermons," 1914; "The Glories of the Cross and Other Addresses," 1914; "Birth of Christ the Incarnation of God," 1919; "Why I Am A Christian," 1921; "Higher Critic Myths and Moths," 1921. This is surely a record of a great preacher and a great life. I profoundly regret that I have not at hand some biography giving those little touches of his character and personality and the sayings and doings that make one stand out before the mind as an individual distinct from all others.

His family life, his church life, his distinctive traits and characteristics as a pastor among his people must have been of a high order and worthy of a careful study. Then his influence as a citizen in the large cities where he served congregations in the ministry must have been very fruitful of good or he would never have been called to pulpits of such commanding importance. His relation also to his denomination and the Christian Church at large must have been unusually influential and salutary[We can see from the sermons he preached, and even the titles of the books he wrote, that he was no trimmer, no goody-goody, backboneless modernist with no doctrines and no opinions, playing to the gaping crowds in the galleries for popularity and human applause, for the profit that follows fawning! No indeed! He lined up with the orthodox wing of his church, and Christianity in general. He was a champion in common with his school of thought. He had no sympathy with the flippant infidelity of our time; evolution and higher criticism, and an uninspired Bible, and Mother Eddyism, and Pastor Russellism! No miracles, no God-man supernatural Savior, no sin, no atonement, no hell, no personal God, no heaven!

No! Dr. A C. Dixon rejected the whole brainless drivel of modern infidelity! He stood for the essentials of the gospel as taught by apostles, prophets and martyrs of the Christian ages, without which there never would have been any Christianity, or any salvation for this poor lost world!

People cannot be saved unless there is something to be saved from and something to be saved to, and something and some One to be saved by, even by the atonement of the eternal Son of God.

Dr. Dixon knew salvation and a mighty Savior and a mighty gospel, and was in touch with a mighty Holy Spirit; therefore he could preach! The reason why a vast multitude of preachers are utterly barren is because they believe nothing, and consequently have no gospel to preach. God simply will not and cannot bless them. It would not be consistent with His holiness to give them success. It would indeed be a curse to the people to whom they are preaching their infidel falsehoods. And another class of preachers do not preach with the unction and power of the Holy Spirit. He will not give His glory to man. Fortunate was Dr. Dixon! He knew God. He knew His gospel. He preached with the Holy Spirit power sent down from heaven. Of course he was a successful prophet of God!

But there are ways, and ways of doing things! I have known preachers who had acquired a most unfortunate style of writing, and of speaking. They delighted in long, heavy, involved sentences, one hundred, one hundred and fifty, even two hundred words long, and so loaded with long words that their incomprehensibility equalled their incommensurability and the incommunicability of their cogitations transcended even their immateriality and the inconsequentiality of their reasonings had a high degree of incompatibility with the tranquility and impossibility of their auditors.

But Dr. Dixon had no such mental malady. Here is a volume of his sermons which I bought in England. The first one it took just twenty-one minutes to read aloud. The closing paragraph of it was twenty-seven sentences long and averaged eleven words to a sentence. There were three hundred and twelve words and two hundred and twenty-seven were monosyllables. It took thirteen minutes to read the second sermon. The introduction to the third sermon contained twenty sentences, only two hundred and two words, and one hundred and forty-five were monosyllables.

When the theological students and young preachers can put so much gospel truth into a few sentences and so brief, in so short words that everybody can understand, and can speak with such perfect articulation and penetrating tone of voice that thousands can hear with perfect ease, they may think they are well on their way to fill large places and achieve great things for God. Study the following sermon. Note its perfect homiletics, its brevity, its seriousness, its impressiveness, its power. It may dawn on you why Dr. Dixon filled a large place in the ministry of his time.

Sermon Theme: "Spiritual Sleep."

Text: "Awake, awake; put on thy strength O Zion" (Isa. 52:1).

"Tired nature's sweet restorer, balmy sleep, is essential to the health and vigor of body and mind. But our moral and spiritual natures need no sleep; love, faith, hope, humility need never slumber. Hence in heaven we will be able to serve

God day and night. The spiritual will have the supremacy. The untiring will be forever active.

"In the ninth verse of the previous chapter Israel is trying to wake up Jehovah. 'Awake, awake, put on thy strength, O arm of the Lord.' The words of our text are God's answer to that prayer. 'Awake, awake, put on thy strength, O Zion,' 'Wake up yourself,' says the Lord. 'I am not asleep. I am ready, willing, even waiting to exert my power, whenever you fulfill the conditions I have imposed.' We have not by prayer or exertion to induce God to bless us. But prayer and exertion God requires for our good. It would be no kindness in Him to bless sleeping Christians. They would not know it if He did. Let us inquire:

"I. What are the signs of sleep?

"II. What are the causes of sleep?

"III. Why we should awake?

"I. The Signs Of Sleep.

"Inactivity. If a man remains motionless on a lounge for three or four hours, I take it for granted that he is asleep. If he should continue in that motionless condition for three or four days I should pronounce him dead. If a Christian does nothing for Christ, he is asleep. If he persists in his course of uselessness, it is a fair presumption that he is no Christian at all. Life will express itself. 'By their fruits ye shall know them.' And the ability to sleep is not one of the fruits. If we suspect that a friend, a long while asleep is dead we put our ear to his side and listen for the heart-beat and breathing. The movement of heart and lungs indicates that life is not extinct. And so we put the test to some Christians who really appear to be dead. A close examination shows that they have the heart-beat of faith in Christ, love for His word and people. They breathe prayer and praise. They are simply asleep and some of them have the Rip Van Winkle power of long continuance in slumber. It is a pity that a close examination should ever be necessary to distinguish their sleep from death. Were they doing their duty, no one would ever have a doubt on the subject.

"Insensibility of slight impressions. If I wished to learn whether a man were asleep, I would not fire a cannon over him. Awake or asleep, he would be aroused by that. I would whisper to him, or touch him gently. The fact that you are startled by the cannon boom of some great crime, that you shudder at the thought of lying, theft, or murder, is no proof that you are awake. But how are you affected by what the world calls 'little sins'? Things that are not criminal but are simply worldly, doubtful, unScriptural, unChristlike? The Christian who can indulge without compunction of conscience what may do harm in the way of weakening his influence or causing his brother to stumble is asleep. The man who refuses to obey Christ, just because that act of obedience does not give him heaven, is asleep. Disobedience of any kind makes the wide-awake Christian smart with pain.

"Dreams. Sleep produces dreams, and there is a kind of dreaming that is good for us. It is well to dream of doing great things for God and humanity. Such castles in the air have become solid structures. But the dreaming which expresses itself in idle speculations and mystical reveries is a sure sign of sleep. The paradise of such dreamers is the book of Revelation. They love to ride its horses, fly its eagles, and revel with the spirits of its mysterious visions. To them they are not mysteries. Strange things often appear perfectly plain in dreams. The wide awake preacher will be practical. While he does not despise prophesying, he prefers to deal in the plain rather than the mysterious. He is awake to the needs of the people to whom he ministers, and seeks all the time to do them good.

"It is not uncommon for a sleeping Christian to have a nightmare. He gorges himself with some infidel book or magazine, and no wonder he feels the weight of a black mountain of doubt pressing upon him. Giant Despair with his foot upon his breast is crushing the life out of him. If you fill your mental stomach with such pork and cabbage you may expect to suffer the consequences.

"Ill-directed efforts. People talk and walk in their sleep, but it is all to no purpose. Their talk is incoherent, and their walk without aim. When pastor and people, with all their preaching and activities, have no blessing, it is because they are asleep.

"II. Causes Of Sleep.

"Inactivity. The signs may in turn be a cause. One is not apt to go to sleep while he is moving about. I know a good deacon who leads a very active life during the week, but when he becomes quiet in the church he usually goes to sleep in about fifteen minutes. I never knew him to fall asleep while busy on the street or in his office. A Christian in winning souls will not go to sleep. His very activity will keep him awake. My drowsy brother, if you would not go to sleep bestir yourself. Go to work. Exercise your mental, moral and spiritual limbs.

"Atmosphere. Certain climates put people to sleep. The sleepy disease of Africa has been fatal to thousands. But one need not go to Africa to be put to sleep by the atmosphere. An ill-ventilated room will send us to dreamland in a few minutes. A change from the seacoast to the mountains or from the mountains to the seacoast, strange to say, makes us drowsy. No one knows what there is in such pure atmosphere that produces sleep. So there are moral and social atmospheres that seem to be very good, but Christians who go into them fall asleep. Prove to me that the atmosphere of the theater and the ballroom and the club is as good as a prayermeeting; that first class people go to these places; that men and women whose characters are above reproach patronize them; the fact remains that these good people are, as Christians, sound asleep. They are not awake to winning souls, converting the heathen, building up the church. They come to church on Sunday like people rubbing their eyes and trying to rouse from sleep long enough to hear something that is being said to them and then fall back upon their pillows dead

asleep again. The church full of such excellent people would be a dormitory, and a dormitory for all practical purposes is about as good as a graveyard. 'Awake thou that sleepest, and arise from the dead.'

"There is a coldness, if nothing else, in these atmospheres that induces sleep. The sensation of freezing to death is delightful, and causes little alarm to the man that is under its magic spell. Mr. Egerton Young, missionary among the Indians of the far North, told me that he had once the experience of freezing. He heard sweetest music, while everything about him was draped in the colors of the rainbow. He could hardly resist the temptation to drop down in the snow as into a luxurious couch, and go to sleep. Startled by the thought that he was freezing to death, he adopted a heroic remedy. He tied the tail-rope of his sled fast around his waist and gave his dogs the word to go, and off they went dragging him through the snow and bumping him against every hard thing in the way, till the blood began to circulate. Then the process of resuscitation was as painful as the process of freezing was delightful. He felt as if a hot awl were in every nerve. To you who are in the first stage of freezing, because you have been so long in an atmosphere sixty degrees below zero, the awakening process may not be pleasant. But it is better to wake up and feel bad than to sleep on and die to all that is good and useful.

"III. Let Us Look Now At The Reasons Why We Should Wake Up.

"It is harvest time. Christ looked out upon the fields and declared that they were ripe, waiting for the sickle. Today the fields are larger, and the grain just as ripe. A day in harvest is worth more than many days any other time of the year. The ripe grain may be lost for the lack of reapers. 'He that sleepeth in harvest is as a son that causeth shame.' Shame, shame on the farmer who snoozes under the shade of the trees, while his ripe wheat is falling and being trampled underfoot. He is a disgrace to the honorable profession of farming. Shame, shame, a thousandfold, on the Christian who sleeps on and takes his rest, while the fields in which he might reap many golden sheaves are all around him, and the grain that invites his sickle is being trampled upon by the hoofs of infidelity and sin.

"It is a time of war, and the enemy is always awake. While we sleep, the citadels of truth are being taken. Our very children are made captives by the enemy. We have read a grim story in which Satan is said to have sent some of his minions from the bottomless pit for the purpose of doing all the harm they could. On their return one of them reported that he had overtaken a company of Christians in a storm and destroyed them by sinking their vessel. 'You did no harm,' said Satan, 'for they all went straight to heaven!' Another had set fire to property and destroyed much wealth that belonged to Christians. 'You may have done no harm,' continued Satan, 'for their losses make them all the more determined to fight against us.' Finally one reported that he had succeeded in putting to sleep a large number of Christians. There Satan smiled, and all the hosts of devils shouted their approval. The legend has in it the awful truth that nothing can do the cause of Christ more harm than for His people to go to sleep.

"We are watchmen, put by the Lord on the walls to give the people warning. Sleep is treason. For the private soldier to sleep in the midst of battle is bad enough, but for the sentinel on whom depends the safety of the army to sleep at his post is criminal. And doubly criminal is it, when those we love are in danger. A father walked out through his fields with his little bright-eyed boy, and lay down to rest in an inviting shade. He fell asleep, while the child played in the grass around him. But on waking he could not find the boy. He called and only echoes answered. Frantic with dread he rushed to the edge of a neighboring precipice, and saw on the rocks below the mangled form of his darling child. Could he ever forgive himself for sleeping, when he ought to have known the nearness of danger? Father, mother, that may be your portrait. Are you at ease in mind, sound asleep, while your children are sporting on the edge of the precipice of infidelity, drunkenness, or worse? Wake up, and seek their salvation!"

"Asleep we are weak. A pigmy awake is stronger than a giant asleep. The wide awake Christian is a channel through which the omnipotence of God pours itself. 'Awake, awake, put on thy strength O sleeping man of God.' Go into the harvest field! Take part in the battle that is waging, and, clothed in the power of God himself, be invincible!"

That sermon, well delivered, would move and thrill any audience. And Dr. Dixon had a noble presence, excellent voice, and good delivery. His theology might have been better, but it was what he had been taught, in his Southern Baptist denomination. Blame his professors for that. Doubtless they were Calvinists and taught the Calvinistic notion of a legal-fiction holiness. They teach that they are legally "in Christ"; and therefore they are holy, not in themselves, and do not have to be; but they are rated, or considered, or regarded by God as "holy-in-Christ." A Presbyterian minister wrote, "I have holiness, that is, I am not holy in myself, but I am 'holy in Christ.' 'God sees Him, not me.'" This was Spurgeon's kind of holiness. In his pulpit, he derided the profession of holiness in very coarse language; but I quote this passage from one of his sermons:

"Arise, believer, and behold thyself perfect in Christ Jesus. Let not thy sins shake thy faith in the all-sufficiency of Jesus. Thou art, with all thy depravity, still in Him, and therefore complete. Thou hast need of nothing beyond what there is in Him. In Him thou art this moment just and entirely clean, in Him an object of divine approval and eternal love. Now as thou art and where thou art, feeble, fickle, forgetful, frail in thyself; yet in Him thou art all that can be desired. Thine unrighteousness is covered, thy righteousness is accepted, thy strength perfected, thy safety secured, thy heaven certain." How perfectly monstrous to tell a vast audience of people living in known "depravity and sins," that they are "in Christ" and, therefore, are "complete and their heaven is certain!" That is miserable rotten Calvinistic theology, but it is not Bible. God says, (.Revised version and Greek) 'Like as he who hath called you is holy, so be ye yourselves also holy in all manner

of living, because it is written, Ye shall be holy for I am holy." There is no scripture for such rank Antinomianism as Spurgeon preached.

Dear Dr. Dixon, Spurgeon's successor, did not appear in this country on any distinctively holiness platform. But when he got to Spurgeon's pulpit, he was invited to be one of the preachers at the Keswick Convention. This is what he preached at Keswick, as holiness:

"We must make a distinction between holiness in standing, and holiness in state. We have not the latter now; but we now have holiness in standing as truly as Moses, David and Daniel, playing their harps before the throne of God!" What monstrous nonsense! I heard much about that kind of holiness at Keswick, England, and among the Plymouth Brethren, ad nauseam. Dr. Daniel Steele pronounced them "The tallest Calvinists on earth." According to their teaching, you can be brim full of depravity and sins, but you still have gilt-edged holiness, perfectly acceptable to God!

Let us thank God that the prevailing theology of our precious Church of the Nazarene is more sane and more scriptural. We are taught from most of our pulpits and I think nearly uniformly in our schools that the blood of Jesus Christ, God's Son cleanseth from all sin, and, by the baptism with the Holy Ghost, it is our blessed privilege to have real holiness and clean hearts here and now.

Let us appreciate and imitate all the excellences and virtues of Dr. Dixon and Charles Spurgeon. We may well repeat their industry and sobriety of behavior, their seriousness and devout earnestness so becoming in the pulpit. We may well imitate their style, and reproduce their effective oratory, so far as it is possible for us. At the same time we may sincerely regret their limited vision of the great truth of full salvation which God revealed to John Wesley, and "lodged with the people called Methodists," whose faith we follow. We may well adopt and emulate the dignified and godly behavior of these truly great preachers.

Three days ago, I received from a distant part of the country the following letter which explains itself:

"Dear Dr. Hills:

"I am reading your articles in The Preacher's Magazine, entitled 'Some Great Preachers I Have Known,' with much pleasure and profit. The younger preachers who read them ought to derive great benefit from them. And especially do I wish to commend your remarks in the September issue, pp. 266, 267, on the pulpit manners of Drs. Hall and Taylor, contrasted with some of our Nazarene evangelists and pastors, more especially the former. I rejoice that there is one man, at least, who can speak out bravely against the monkey tricks of those evangelists who seek to raise a laugh on the part of their audience, and get the entire congregation to laughing uproariously in the church or on the camp ground, and in the hour of

worship. I wish you would keep up your criticism on that line, brother, until a sentiment is aroused against that unseemly conduct. I was brought up and entered the ministry at a time when the preacher was expected to be serious and to preach on serious topics. And I fail to see that our laughing, mirth-provoking evangelists are leading more souls to Christ than the old-time serious minded and serious habited Methodist circuit rider used to do. The doctrine and experience of holiness are sublime subjects, and worthy of serious consideration and if we had the old-time pulpit fervor in their delivery, rather than the lightness and mirthfulness now so prevalent, I am persuaded that our church would move with a mightier power, and attract to its membership many who are now side-tracked by side shows. Yours very truly."

To all of which I say, Amen and Amen!

* * * * *

07 -- STUDIES IN THE SERMON ON THE MOUNT -- By Olive M. Winchester

New Standards Of Righteousness; New Interpretation Of The Law Of Retaliation -- Matt. 5:38-42

As in the law regarding swearing so in that of retaliation, the scribe drew a false inference. In the law of swearing he maintained some oaths were binding and some not, thus disregarding the fundamental principle of truth. In the law of revenge he felt that the conclusion to be drawn was that the individual had a right through his own instrumentality and that alone to inflict vengeance. Here again the scribe was guilty of "darkening counsel by words without knowledge."

To obtain the correct viewpoint of this passage, we should turn, as we did in the discussion of the passage on swearing, first to the Old Testament Scriptures. In Ex. 21:23-25 we have the first reference. The thought here gathered from the context is that if injury has been done by any individual, he must recompense in like measure, and does not apply to the punishment that another may inflict upon him, but may be the amount of retribution that another may rightly expect of him, moreover it is to be noted that in any case the decision is not left altogether in private hands, for we have the statement, "He shall pay as the judges determine." In the other passages, namely, Lev. 24:20 and Deut. 19:21 we have a principle of justice laid down whereby justice is to be meted out, but in both cases if the context is studied, it will be noted that there is a seeking for the will of Jehovah in the handling of a case or the ruling of the judges, it is not by individual decision. Thus in summing up the passages, we find the first two are for the offender, specifying to him the measure of his restitution in each case of injury done, so have no application to one seeking retribution. The third applies more directly, but from the context there can be no inference that the individual has a right to thus exact revenge. Moreover the purpose of the enforcement of a sentence is given in v. 20,

"And those that remain should hear and fear and should henceforth commit no more any such evil in the midst of thee."

Such is the Old Testament setting. The next point to be considered is the scribal deduction from these passages. He maintained that it was "morally right for the individual to indulge in revenge," that is, the injured man might "exact like for like from his neighbor in the exercise of a private revenge which is guided by hatred and anger." In the background of this deduction lay an emotional tendency prevalent in antiquity and not absent in this day, present among both Jews and heathen whereby "the idea of revenge was cherished. To requite like for like was assumed as both just and righteous," says Geike. The working out of the revengeful spirit might be through the courts as a medium as well as through means alone private, but the objective was revenge not justice.

With the false deduction of the scribe and the emotional bias of the day in mind, we come to the admonition given by Jesus (Matt. 5:2841). We note that the injuries here divide themselves and include first, injury to person, second, injury to property and third forced service. These are prefaced by the general statement, "Resist not him that is evil."

In following the sequence of thought then, we would naturally begin with the preface, "Resist not him that is evil." While there is considerable dispute respecting the translation of this exhortation, yet the one just given would seem to be a little more true to the Greek than the one given in the King James version, "Resist not evil." The trend of thought of the whole passage would seem to favor the former rendering rather than the latter, for the thought throughout is the attitude toward the one who is offending not so much the offense. In determining the force of this injunction, we should note the tense. In Greek after we leave the indicative mood, the tenses denote not time but kind of action ; kind of action is included in the indicative mode but has time as an accompaniment, passing from this mood, the accompaniment is omitted. Moreover the Greek has a tense which is peculiar to itself; it neither denotes action going on, as does the present or the imperfect, or the action resulted, as does the perfect, but indicates action at a single point or momentary action. This is called the aorist tense, and is the one used here. There would seem to be some special significance in the use of this tense on this occasion. If the thought had been not to resist "him that is evil" as a practice, then the present would have been used indicating continuous or habitual action, but that is not the case. The question comes, What is the special significance? It would seem to be Do not immediately resist "him that is evil." Do not let revenge urge you to action at once. Wait, ponder the ease, see what may be the right course to pursue. This would seem to be the purport of the injunction.

Passing from the general statement to the particular phases, we have first the case of injury to person, "But whosoever smiteth thee on thy right cheek, turn to him the other also." To be smitten on the cheek was considered in those days as a great insult. "Even a slave," says Seneca, "would rather be scourged than

buffeted." Interpreting this passage, one should note the instance when Jesus was smitten, "When he was thus entreated in the course of his examination before Annas (cf. John 18:32, 23), He did not actually turn the other cheek but quietly remonstrated: and His meaning here as the disciples would very well perceive," suggests Smith, "was that when subjected to coarse contumely, they should bear themselves with that gentle dignity which ever befits a Christian minister." We feel that Smith has caught the thought of the passage, that is, that the chief import of the injunction is with respect to the attitude and disposition of the one who receives insult, and the outward expression should be governed accordingly. Smith continues his comments by quoting from Laurence Sterns who counsels, "There is never anything to be got in wrestling with a chimney-sweeper," and also Amiel, "there is nothing more characteristic of a man than his behavior toward fools."

The next item is that of injury to property. "And if any man would go to law with thee, and take away thy coat, let him have thy cloak also." As basic here we should note as we dig in the general precept that the tense used is the aorist. In fact the aorist was used in the foregoing injunction. It runs through this passage. The thought accordingly would be, that the first impulse should be submission rather than revenge. The promptings of feelings should lead to a willingness to suffer loss rather than to retaliation. We should not demand our own rights primarily and insistently from first to last, we must be willing to suffer loss. There may be times when we justly seek redress for injury done, but do not let the feeling of revenge enter in. If there were no redress for injury done, then soon chaos would reign in the social order instead of law; and if redress should be placed alone in the hands of individuals and they should take revenge as they chose, chaos also would reign. To maintain social order there must be an administration of justice, and the evil doer must suffer for his wrong. If he does not pay the penalty for his misdemeanors, he will defraud others, and then indirectly we will be partner to his crimes, for we let the guilty go free. This social aspect of an offense is noted in the passage in Deut. "So shalt thou put away the evil from the midst of thee. And those that remain shall fear, and shall henceforth commit no more any such evil in the midst of thee." In our connection, however, here in Matthew, the thought is not so much upon the resultant effect upon the social order but upon the attitude and disposition of the disciple, and that is stressed, leaving the other phase to be treated in other parts.

Finally in the injuries enumerated comes that of forced service. The thought of the word, "compel thee to go" in Greek is interpreted by Hatch "compel thee to carry his baggage." It was used especially with respect to the compelling the inhabitants of a country to carry the military baggage when troops were passing through. "The sense of oppression is involved," says Bruce, "subjection to arbitrary military power. Christ's counsel is: do not submit to the inevitable in a slavish, sullen spirit, harboring thoughts of revolt. Do the service cheerfully, and more than you are asked. The counsel is far-reaching, covering the case of the Jewish people subject to the Roman yoke, and of slaves serving masters." A contentious spirit against any overlordship that may be in power was to be avoided and a proper

spirit of submission maintained. While such an exhortation applied to that day and age specifically, yet the same principle may be carried over into our day and be followed as a guiding rule.

In close affiliation with the foregoing injunctions, though differing in some respects, is the following admonition: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." This is another passage which seems difficult to understand, and if taken literally may not be found altogether practical in everyday life, so it behooves us to study it carefully that we may know exactly the Master's meaning. Stier seems to have caught the true thought of the exhortation. "Must I then," says he, "be ever giving and giving, contrary to all propriety encouraging every hardy beggar; and must I suffer to be begged and borrowed from me all that I have for mine own proper use, to the glory of God and the true service of my neighbor? Here becomes most manifest the utter impossibility of a literal accomplishment of all this. He who should thus give, would indeed give no good gift to such unrighteous ones, but would violate the law of love to individuals and to human society at large. The asking that I must be accessible to, is need itself; the seeing my brother in want. Nothing less than the best and highest gift I could bestow, the proof of my love, which he in his hardness of heart so pressingly needs as an example for his reproof and amendment. And I should give him in the form which may seem best to the wisdom of my charity; either by enduring or resisting, by giving or withholding." Smith cites illustrations where beneficent people bestowed large sums upon charity indiscriminately and instead of lifting the neighborhood to higher planes of living lowered the moral status of the community.

In seeking for homiletical material we find two lines of thought which may be pursued with texts from this passage. First our theme might be, Meek submission to evil in place of revenge, and the divisions, (1) In personal affronts, (2) In property losses, (3) In forced service, using verses 38-41 as a text. Then another theme, Giving and Lending with subdivisions, (1) Their frequency in life, (2) Danger of indiscriminate giving and lending, (3) Blessing of well-guided giving and lending.

* * * * *

08 -- HINTS TO FISHERMEN -- By C. E. Cornell

His Repentance Not Genuine

Real repentance is much more than "being sorry you're caught." More than emotion of some kind or simply good resolutions to do better. Bible repentance is heart sorrow for past sins and a determination with God's help you will never do the wrong things again. It is said of Bishop Gore, of England, that he once visited a noted pickpocket on his deathbed. The dying thief declared himself to be sincerely penitent and assured the bishop that he believed in the forgiveness of his sins. He had spoken his last farewells and the bishop sat waiting for the last moment to

come. Suddenly the dying man exclaimed in a whisper which was his dying groan, "Look out for your watch!" He was dead and the bishop's watch was in his lifeless hand. His repentance was not genuine, and he died a thief. "Let the wicked forsake his way, and the unrighteous man his thoughts," and then, and only then, will God have mercy.

* * *

The Eye of God

Everyone knows Victor Hugo's beautiful poem, La Conscience, the story of Cain fleeing away from the Eye of God. He walks 30 days and 30 nights, until he reaches the shores of the ocean.

"Let us stop here," says he. But as he sits down his face turns pale; he has seen "in the mournful skies the Eye at the same place." His sons, full of awe, try to erect barriers between(him and the Eye: a tent, then a wall of iron, then a tower and a city; but all is vain. "I see the Eye still," cries the unhappy man. At last they dig a tomb; the father is put into it. But "Though overhead they closed the awful vault, The Eye was in the tomb, and looked on Cain."

* * *

God's Unanswered Questions

1. "What will ye do in the day of visitation? to whom will ye flee for help? and where will ye leave your glory?" (Isa. 10:3).

2. "What will ye do in the end thereof?" (Jer. 5:31).

3. "How wilt thou do in the swelling of Jordan?" (Jer. 2:5).

4. "Who can heal thee?" (Lam. 2:13).

5. "Can thine heart endure, or thine hands be strong, in the days that I shall deal with thee?" (Ezek. 22:14).

6. "Where is any other that may save thee?" (Hos. 13:10).

7. "What shall a man give in exchange for his soul?" (Mark 8:37).

8. "Shall he find faith on the earth?" (Luke 18:8).

9. "If they do these things in a green tree, what shall be done in the dry?" (Luke 23:31).

10. "What shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17).

11. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:18).

12. "How shall we escape, if we neglect so great a salvation?" (Heb. 2:3).

* * *

Are We Fires Or Refrigerators?

"It is just the business of the Christian ministry and of the Christian Church to light fires for the cold and weary sons of men. The world is full of thirsty people longing for a bit of sympathy and cheer; our business is to find out these people and give them what they need. A great city, with all its crowds, is simply packed full of those who are absolutely lonely and friendless. I've walked many a mile over mountain and moor without meeting a soul all day long, and yet not felt so lonely as I did in the streets of London when I was twenty. There are those all round about our churches who are just lonely and needing someone to be friendly to them and to bring them to the Friend of friends.

"One of the real tests we might do well to apply to our Christian life is just this: Are we fires or refrigerators? Do we attract or repel? Are you one to whom people instinctively turn for confidence and help? The greater the trouble people are in the more need is there for sympathy and tenderness. We might go far for a better definition of 'a friend' than that given by the schoolboy: 'A friend is someone who knows all about us and yet loves us just the same.' That was the way of Jesus; that must be our way, too. The world will not be won by marvelous preaching; the world is only going to be won by Christian living -- when those who bear the name of Christ are filled with His spirit of love and friendship." -- Albert Peel, in Christian World (London).

* * * * *

09 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

Ye Are My Witnesses

A gentleman who had been a sufferer for many years was told of a physician who was very successful in the treatment of his trouble, and when going to him for his treatment was instantly relieved and finally cured. As this physician belonged to a new school of medicine, which was looked upon in some quarters with much disfavor, the man said nothing about the physician who had cured him. He had a friend who suffered from the same trouble but even to him said nothing about the physician by whom he had himself been cured.

A year passed and his friend grew worse. Finally the gentleman decided to tell his friend about the physician. His friend went to him immediately and was finally cured. Then the man told his friend how he had known about this physician for more than a year, but hesitated to recommend him because he belonged to a new school of medicine. To this his friend replied, "Why didn't you tell me sooner? I've lost a whole year." Lost a whole year because he did not know about the physician!

How many a year is lost to millions who are sin-sick, because they are not told of the great Physician! And the blame lies largely with those who claim to have been cured themselves. "Go ye into all the world and preach the gospel to every creature." -- The Homiletic Review.

*** * ***

Crown Him Lord Of All

On the last night of Dr. John Kelman's stay in America, where he so richly served Christ and his church, I heard him recount the story of his years among us. Of all his experiences he said one stood out above the rest, and it had come to him on his way to New York to take up the pastorate of the Fifth Avenue church.

He had as a fellow-passenger the late Dr. Matthew D. Mann of Buffalo, the famous surgeon who did all that human skill could do to save President McKinley's life after his assassination. I knew Dr. Mann as a dear friend for many years. He was a great fisherman, and he was a devoted but reticent Christian with a deep love which he found it hard to disclose.

Dr. Kelman said that each evening he and Dr. Mann met on the upper deck in a quiet spot behind one of the life boats, and talked together. Night by night Dr. Mann opened wider his inner heart as they discussed together our sad and divided and weary world. On the last evening at length Dr. Mann burst forth:

"I will tell you, Dr. Kelman, what we need-we need an emperor! The world needs an emperor."

"An emperor," Dr. Kelman replied, "for our democratic world?"

"Yes," answered Dr. Mann, "an emperor! And I will tell you his name: his name is Jesus Christ. There is no hope until we make him emperor." -- Record of Christian Work.

*** * ***

Be Ye Therefore Perfect

John Albert, the famous violin maker of Philadelphia, who has been called "The Stradivarius of America," died the other day at the age of ninety years. His great success in making violins that won him fame throughout the world was as much due to the care with which he selected the woods from which they were made as to his skill as a workman. So much depended on the proper wood that Albert sought them sometimes at the risk of his life. Once he lay for weeks between life and death, the victim of an accident while he was on the hunt for a certain wood in an almost impassable forest. Ole Bull, the great violinist, pronounced him one of the great violin makers of the world because he possessed the greatest knowledge of the acoustic properties of woods of any man living at that time. Surely if a violin maker must pay such great heed to the character of the wood out of which he constructs a violin, in order that he may make it a perfect interpreter of musical thought to human ears, we should not wonder at the care of God in seeking to so purify and cleanse our hearts that they shall be resonant, and responsive to the slightest touch of the Holy Spirit, and thus be able to interpret the melodies of heaven. -- Louis Albert Banks.

*** * ***

Thank God For Hardship

Robert Browning has a stanza that says:

**"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joy, three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang;
Dare, never grudge the throe!"**

And thus should man thank God for hardship. Bruce Barton tells the story of Enterprise, Alabama, and its monument to the boll weevil. "Formerly," he says, "all the folks around Enterprise raised only cotton. It was their sole means of livelihood. In 1915 the boll weevil had destroyed the crop, leaving debts and discouragement.

"It was a desperate situation. The bankers and business men held a conference. 'We must teach these farmers to diversify their crops,' they said. 'We must finance them so they can diversify. It is our only salvation.'

"That day started a new era in Enterprise. Prosperity returned on a sounder basis, and the citizens celebrated its coming with a monument bearing these lines: 'In profound appreciation of the Boll Weevil, this monument is erected by the citizens of Enterprise, Coffee County, Alabama.'"

* * *

True Strength

"Is it a strong congregation?" asked a man, respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members." -- Selected.

* * *

The Permanent Element In Revivals

Revivals, do they last? Converts, do they stick? The following story was related in a revival meeting in Glasgow. An evangelist who was conducting a series of meetings in the North of Scotland, one night, when going home, was accosted by a man who sneeringly said, "Mr. C____, you are creating a great deal of stir and commotion in this village. But will it last?" "Well," said the evangelist, "some time ago I was passing a certain house. There was a great deal of joy, gladness, and excitement in that house because a son had been born into the family. A few months later I was passing the same house again, but there was no particular enthusiasm; everything had quieted down. But the boy," he added, "was there all the same." -- Aquila Webb.

* * *

According To Your Faith

Mr. Bruce Barton tells the story of "a certain hard-boiled banker who wears side whiskers and is the prominent citizen in a very small town. He was visiting the much younger president of a Detroit bank.

"I have just been going over my records for the past twenty years,' he boasted. 'How much do you think I have had to charge off as losses in all that time? Less than two thousand dollars. I call that pretty good banking.'

"And I call it pretty rotten banking, if you want my opinion!" exclaimed the younger man. 'It shows that you have had mighty little faith in your customers or your town. It helps to explain why your town hasn't grown a bit during those twenty years. If you had been willing to take a longer chance on people, you would have had more losses, but you would have made a hundred times more profit.'"

*** * ***

Wounded For Our Transgressions

A young man was asked when he first trusted in Christ and was saved. His answer was, "When the bee stung mother." When he was a little boy he was playing before the door, while his mother was working inside. Suddenly a bee came buzzing at the door, and he ran in to his mother, followed by the bee. She hid him behind her. The bee fastened on her bare arm and stung her severely. She turned round, took her little boy, and showed him her arm. There was the place where she was stung, and there was the bee slowly crawling up her arm. "You need not fear the bee now, Willie," she said, "for it has no sting. It cannot hurt you. Its sting is here." She showed her little boy a black speck sticking in the wound. And then she took him on her knee, and told him how the sinner, pursued by God's broken law, by death whose sting is sin, could find no shelter save behind the cross of Christ; while in that spotless One who hung there was plunged the fatal sting; to Him was meted out the wrath, the stripes, the bruises, the wounds, which were the sinner's due so that now all the sinner has to do is to look, and death is harmless, because all its sting has been exhausted in Christ, all its dark waters dried up in Him, and nothing now remains but to bow in thankfulness and praise to the One who is mighty to save. "Christ also suffered sins once, the righteous for the unrighteous, that He might bring us to God." -- Ram's Horn.

*** * ***

Whosoever Will

The noted English preacher, G. Campbell Morgan, has related an experience of one of his evangelistic services in London. A hardened criminal came forward to the altar seeking salvation. Mr. Morgan knelt beside him and pointed him to Jesus as the Lamb of God who could cleanse him from all his sins. And he who had been a great sinner believed and was converted. Then Mr. Morgan saw the mayor of the city, a man of high morals and greatly respected, kneeling at the same altar, and to him, as to the criminal, he pointed out the Lamb of God who alone could take away sins, and in humble self-surrender the mayor, too, accepted Jesus as his Savior. A short time before this the mayor had sentenced the criminal to imprisonment, and

there at the altar the two shook hands while tears of joy ran down their cheeks. For the worst of sinners and for the best of moralists there is the same Savior. In none other name is there salvation, for neither is there any other name under heaven, wherein we must be saved. -- Tarbell's Teacher's Guide.

* * * * *

10 -- STEWARDSHIP AS A PULPIT THEME -- By J. G. Morrison

Real Christian life is twofold. On one side we have experience, on the other service. Christian experience when obtained and maintained in its completeness settles the sin question. Service spreads the gospel to others. The solution of the sin problem, actual and inherited, is all important; but there is another phase of Christian life often overlooked, viz., service. Unless a Christian experience eventuates in a devoted, faithful and self-forgetful service to the Lord, experience loses its richness and reality.

Service is simply another word for stewardship. Stewardship is what we owe' to God by means of service, and is vastly greater than one's disposition of his property or money, although it includes that. Stewardship covers all that we owe to God, whether of conduct, or deportment, or praise, or prayer, or influence, or use of time, or use of money, or use of thought power, or bodily activity, or any power, talent or ability that we may possess. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

The theme of stewardship consequently offers the pastor an almost endless variety of subjects when he endeavors to preach on the idea of what we owe to God and how to pay it. "The Stewardship of Conduct," would offer a subject with which from the text, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31), one can enforce the standards of conduct in the home, the street, the school, the business place, or the house of God; emphasizing the fact that we owe it to God to present Him this kind of conduct. A discourse on this is sadly needed in many churches.

Similar subjects will suggest themselves to the alert pastor. We venture to name only a few:

"Stewardship of Praise," laying on the hearts of one's people the debt of thanksgiving and praise which we owe to the Master. This would make a good Thanksgiving day, or New Year's day discourse.

"The Stewardship of Prayer," in which the attention of the congregation can be fixed on the unlimited dynamics of prayer, and the account we must give to Him for the use or disuse of so great a power which He has bestowed upon us.

Under the title of "The Stewardship of Influence," can be discussed the responsibility and debt we owe to God to influence our own children, our neighbors, our Sunday school classes, the passing stranger, and the chance acquaintance toward genuine salvation, and the certainty of our being required at the judgment to give an account of each opportunity accorded.

The theme, "Stewardship of Time," can be devoted to preaching on the debt we owe the church to attend every service, and to lift and pray and agonize in order to make that service acceptable to God. Attendance at prayermeeting, Sunday school and evangelistic service can thus be enforced. The fact that in God's books a record is kept of each attendance, and of each nonattendance, with the reason for the same, adds emphasis to such a message.

"The Stewardship of Money" can be discussed in its proper place in the general thought of the Christian's debt to God and how to pay it. Tithing can thus be enforced without seeming to draw it in by the ears. The stewardship of the nine-tenths can also be discussed, reminding one's people that the nine-tenths are also His, and when we spend them, we are spending the Master's money, for which the judgment day will require an accounting.

"The Stewardship of the Gospel," offers a splendid theme to a keen-witted pastor for preaching on Missions, without betraying in his announcements a subject which a few of his people might possibly be weary of hearing him preach upon. This also enables him to preach on local evangelism, home mission needs or foreign missions. God has entrusted us with the gospel. We owe it to Him and to unreached peoples to put forth every effort to spread it.

"The Stewardship of Thought," suggests a discourse on using one's brain power to further the interests of personal piety, Sunday school work, prayermeeting interests, salvation of individuals or missionary activity. God has given us brains. We owe it to Him to think for Him, and for the use or disuse of this power we must some day give an account.

*** * ***

11 -- THE MINISTER'S VACATION AND SABBATH -- By L. E. Grattan

There can be no question but that the Creator made man a threefold being, soul, mind and body. It is also true that God intended that man should not only work but should also have days of rest. Without doubt the command for man to rest refers to all men, including the minister.

Jesus said to His disciples, "Come ye yourselves apart, and rest awhile." St. John wrote, "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." St. Paul wrote, "Take heed to thyself." "Know ye not that your body is the temple of the Holy Ghost?"

Doubtless all ministers desire to live long, useful lives. Dr. Kern writes, "Ten thousand sermons every Sunday are made feeble by feeble nerves." Think of such powerful men as Moses, Samuel, Elijah and Daniel. Consider the perfect, vigorous health of Beedler, Phillips Brooks, Talmage, Dwight L. Moody and Dr. A. M. Hills.

God has ordained that man shall rest one day in seven and as Sunday is the minister's busiest day, Monday is chosen by many as their day of rest, although some prefer Saturday. The question naturally arises as to what shall be done on the rest day. One minister writes that he goes Monday morning to the hills and lakes and spends the day alone with nature and God. The result is that he has fifty-two days a year of vacation. Another preacher states that he walks eight or ten miles and as he goes he meditates and views the wonders of God. Having walked in the forenoon he returns by conveyance. Each preacher will solve this question best for himself but let him not fail to rest.

Good health is the elixir of life. It must be admitted that in order to secure the full working power of the mind, and to maintain it in its healthy action, the bodily organs must receive their due share of attention. In order to live according to nature some reasonable knowledge of the laws of life seems to be necessary, for our daily happiness as well as our mental vigor entirely depend upon the healthy condition of the bodily frame which the soul inhabits and through which the mind works. Unless the body is kept in constant repair, the brain, like a twoedged sword, will quickly wear out its scabbard, the body. More men break down nervously than physically in the ministry. Let the nervous system become disarranged and the whole man is like a machine out of gear.

Every preacher that has earned a vacation should have one. The hurry of our modern life is tremendous. We scarcely take time to eat. It is push and hurry and hustle until it is a wonder we do not collapse. Someone has said, "If you want to get there soon, go slow," and this applies to the minister as well as to the business man. Pausing a little is preparation for more and better work. If the laborer is worthy of his hire, he is worthy of a rest from his endless duties, a refreshment of body and mind which may bring him back to his duties renewed for the year ahead. It is a mistake for the busy pastor to neglect the matter of a change and a rest from his labors.

"The devil never takes a vacation," someone has said, but surely the devil could never be cited as a good example to follow. Our bodies all need vacations of a longer or shorter duration. The body is the temple of the Holy Ghost, but many of us forget this great New Testament teaching, and this bodily temple is too often badly in need of repairs. Vacation ought to bring to us the kind of body in which the spirit can live most wholesomely and in which the spirit can work effectively. We need vacations also for the sake of our minds. Many men drive their minds too hard. There is no fresh or original thought in such minds. A man whose mind is going round and round in a treadmill should have a change and should give the

brain cells a rest. The result is that after his vacation he can do double the amount of work in half of the time.

We all need to realize afresh the value of communion, and quiet hours in the country will deepen our thought of God and send us back to our tasks with a more eager purpose to serve. Christ took the tired disciples out in the country for a holiday. Amidst all the great matters which urged themselves upon the attention of Him who had come to save the world, Christ found time to care for the bodily needs of His followers.

Having considered the need of a vacation, we now turn to the question as to how it shall be spent. A tired minister once took an interesting rest for a week, taking the place of an absent deckhand on a lake steamer. He says, "After each day's regular run, this steamer at night aided in a big timber tow. The old way in this lake was to let a small tug tow the logs along while the steamer pushed from the rear. There is great pleasure and comfort in laboring on a piece of work you know is being well done. What a pleasure to listen to the cries of the loons and other wild creatures of the night. While our friends were sweltering in the city, we talked in groups enjoying the blow of the cool night wind. When others took our watch, we went to our beds on the upper deck with the shining stars overhead."

Another minister found the farm the best place to spend his vacation season for various reasons. There is plenty of fun on the farm for the preacher's child, and plenty to learn too. Then the expense of a vacation on the farm is low for all the family can wear their old clothes. Many a vacationist does not take enough physical exercise, but if one takes part in the farm work he will find exercise for every muscle in his body. And one also may find time for reading and meditation as he is free to do as he chooses with his time.

The practice of pulpit exchange during the summer months is becoming more popular each year. The practice of exchanging pulpits has a number of attractive features, chiefly that of giving both the pastor and congregation a wholesome change. This practice results in both churches being well supplied and also makes the expense of a vacation small. One Greeley, Colo., pastor this summer exchanged with a California pastor. This allows for a change of scenery and also the minister looks into new faces. He may preach some of his best sermons and yet not find it necessary for great study.

Lastly we mention some things to be guarded against. There is too great a tendency on the part of some to drop their religion when "they go upon a trip. The vacation which has a bad influence or which in any way loosens the sense of moral obligation had better be omitted. There is need of watchfulness lest we give ourselves up to a round of pleasure and neglect daily private prayer, Bible reading and the duties of personal religion. It takes a little more vigilance to keep faithful in these things when out of our usual surroundings. Another danger is that of being caught in the undertow of worldliness. When a swimmer at the seashore is

accidentally drowned, frequently we hear the expression, "He was caught in the undertow." Well, Christians on vacations sometimes get caught in an undertow that carries them far away from the steadiness of home living. Another danger is neglect of the church. Religion is not a cloak to be laid aside in July or August. Go attend the little church that will be so helped by your presence. Do not be idle though you are resting.' You will rest better and come home a happier person if you avoid the dangers mentioned.

I know of a great pastor that boasted that he never took a vacation. If granted one he held a campmeeting. He died at a little past sixty after months of great suffering. Dr. A. M. Hills is an example of one who has taken care of his body and has considered it as the temple of the Holy Ghost.

* * * * *

THE END